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LOVE TELLS ME SO.

James Buckham.

A life of baffled toil goes down;
But God, who heeds not fortune's frown,
That life shall crown.

How do I know?
Love tells me so!

A heart is broken like a reed;
But God shall stoop unto its need,
And heal indeed.

How do I know?
Love tells me so!

For him who hath or pain or care
The night must pass, and, here or there,
The morn rise fair.

How do I know?
Love tells me so!

—From "A Wayside Ahat."

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Statistics for 1907 give the number of Roman Catholic adherents (or population) in California as 368,875. New York leads among the states, with 2,650,000 adherents. Illinois stands next, with 1,468,644; Pennsylvania ranks third, with 1,404,604; Massachusetts, one of the old Puritan strongholds, stands next, with 1,213,121. The Roman Catholic population of the United States is 13,887,426. Roman Catholicism has a large army of adherents the world over; but it is a waning force in comparison with Protestantism.

Mizpah Presbyterian Church, San Francisco, has a young girl member who is of the right stamp. She believes in the prayer-meeting, and she believes also in "Early to bed and early to rise." Recently she went to bed especially early, forgetting that it was prayer-meeting night. When it came to her mind that it was the evening for the prayer-meeting, she arose and dressed and betook herself hurriedly to the accustomed place of meeting. She was late, of course, but she was there. It is narrated concerning the venerable Bede, a sainted man of early British days, that he was especially anxious in his last days to be in his accustomed place in the sanctuary, remarking at one time, "The angels will be there, and they will say, 'Where is Bede?'"

A business house in Los Angeles put an advertisement in a daily paper stating that a man was wanted as night watchman. Early the next morning there were 100 applicants for the place, many of whom would gladly have taken it at less than the \$50 a month which was offered, having been without work for many weeks. Bethlehem Institute, Los Angeles, is feeding a thousand hungry persons every week, and the Salvation Army fifteen hundred. The latter furnishes a bowl of good soup for two cents, but it is stated that many men do not have the two cents to pay for it. Of course these conditions are not peculiar to Los Angeles. From all over the country comes word of thousands upon thousands of worthy persons out of employment, in addition to the vast army of unworthy. Among the cities on the Pacific coast Seattle, in all probability, takes the lead in the number of unemployed. When we think how near to starvation many of our working people stand, we rejoice that there are many things foreshadowing co-operative industrial system that will make it possible for the average worker to lay up something against the days of adversity. The employees who bought stock in the United States steel corporation in

1903 at \$82.50 a share have received since then in dividends \$125 on each share. This is somewhat as it should be. We say *somewhat*. It is a step in the right direction. Bigger steps in that direction will be taken before many years roll around.

The Rev. Joseph Rowell announced at the meeting of the Congregational ministers of San Francisco and vicinity last Monday that he was to take departure that evening for Palestine, having a great desire to view the land where the Savior lived his sacrificial life nearly two thousand years ago. Tender, sympathetic words were spoken then in the ears of this Christian veteran who has given his life since 1849 to work among the seamen of the Pacific coast; he and his interests were devoutly carried to the throne of grace, and the closing hymn of the meeting that day was "God be with you till we meet again." Mr. Rowell is in his 88th year. Will he close his eyes to earthly things and scenes in that land, the hills and valleys of which were long ago trodden by the feet of the Master whom he has ever so ardently loved and so nobly served? Or, will it be given to him to come back and end his days here, where he has builded his life into the lives of people all around the world. A large circle of friends hope it will be the latter. Only God knows which it will be.

Persistent repetition is, for the larger part of mankind, the one guarantee of truth." So writes Professor Dulles of Auburn Theological Seminary in his recent book, "The True Church," which we review this week. "It is not an altogether dignified parallel, yet it is a parallel to the assertion by this or that body of Christians that it is **The Church**, when we say that the advertisement, that 'Royal Baking Powder' is alone pure, is worth millions to the company making it, for precisely the same reason that many are persuaded that the so-called 'catholic' churches are alone churches. 'If it is not an Eastman, it is not a kodak,' is precisely like what is said by some Christians, and with the same effect, that many accept the assertion as true,—'If it is not Episcopal, it is not a church.' That Pears' soap has special cleansing power is so impressed on the Anglo-Saxon imagination by continual representation, that multitudes would think themselves unwashed if it had not been used. We must regard this frailty of human nature, and the ease with which assured assertion is regarded as equivalent to proof when a church claims that it is '**Catholic**' or '**The True Church**.'" At different times in the past we have thought of the power and influence of persistent repetition of the matter of baptism by immersion in the churches of the Disciples of Christ—usually designated as "Christian." We have known many persons to be won to that belief and communion simply through the persistent repetition of the thought, the dogma, that immersion was the primitive mode of baptism, and the only valid mode. Other churches in the communities which we have in mind rarely had sermons on baptism, but the preachers in the Disciple churches hammered away at it year in and year out, until they firmly riveted the immersion idea into hundreds of minds which accepted it for the same reason that millions of people have accepted Royal baking powder and Pears' soap—not because they *knew* it to be true as they knew other things, but because the preacher constantly asserted it to be true.

"AS HE THAT SERVETH."

"As He That Serveth" is the title of a forty-eight-page pamphlet containing articles written at various times by the late F. B. Perkins for *The Pacific*.

The first article gives the book its title. There are others on the following subjects: The Sanctification of the Commonplace; The Sign of the Cross; The Case of the Spree; Forgiveness and Fear; The Paramount Duty; Atmosphere; This, Do in Remembrance of Me; Koinonia—Communio—Fellowship; Our Spirituality and Our Individual Relations with God. All are valuable articles—of far more worth than a great deal that is published in ways not so unassuming. By request these articles have been reprinted by Mrs. Perkins in this combined form for friends. Introductory to the series there is an extract from a letter written by Mr. Perkins to his class at Andover Theological Seminary on its 40th anniversary. It tells of joy in the gospel ministry. We quote from it:

"Forty years of service as an 'ambassador of Christ!' Can it be? He has been a good master, a gracious, glorious sovereign; and the joy of my heart is that he has counted me worthy, putting and keeping me in the ministry. I wish I had been more faithful to him. I wish I had lived constantly nearer to him, where I could look into his eyes and read his mind more fully. But I thank God that I am what I am. I thank him that he has revealed so much of himself to me, and that I have been permitted to tell to others what I have learned of his goodness and of his power to save. Sickness has entered largely as a factor into my experience during these forty years. Sometimes for months and even for years I have been shut off from the privilege of public testimony to the truth in Jesus. But these periods have not been lost time. Out of each I have come, as I think, with clearer apprehensions of his grace, and of his ability to satisfy every longing heart and to fill every hungry heart with gladness. Never was my hold on the great truths of redemption so strong, my joy in them so great, or my conviction of their triumphant progress so clear as today. Our God is marching on! I believe it. Every knee shall bow in the name of the Lord Jesus. I am sure of it. I am coming, practically, to read the history of the world, and specifically of our own times, as a history of redemption. The world was made for Jesus Christ, and Jesus Christ for the world. They cannot always be kept apart. Those closing visions of the Revelation are a picture of what lies just before us. I have never been so full of confidence in the salvation of mankind—that is, of society, as distinguished from a remnant—as today."

It was in 1898 that Mr. Perkins thus confessed to his classmates of forty years before the joy of the life in Christ. It was in November, 1906, that he passed to be forever with him whom he so greatly loved and so faithfully served all his years.

As we look over the pages of this pamphlet and note his words here and there, there come recollections of his helpfulness, and of his great desire to be more helpful.

The article on "As He That Serveth" was based on the story of "The Lure of the Labrador Wild,"—that fateful expedition into the unknown depths of that great wild Northland by Hubbard and Wallace and their faithful half-breed Indian attendant. The keynote of the life of George Elson, the Cree Indian, during those remarkable experiences, is found in his reply when starvation was imminent and the question of

turning back was put to him: "Oh, I'd like to turn back; and I think it safest, but I'm goin' to stick to you fellers, and I'm goin' where you go." And when in the days of their greatest extremity, when one lay dead—though he did not know it—and the hope of the other rested only in him, with fast freezing feet he struggled on, thinking not of self, but of 'them fellers up there in the snow.' Our friend, Mr. Perkins, took this incident, and from it wrote:

"Do you know of anything more heroic than the picture of that humble woodman, himself gripped by death, but ignoring his own personal needs in a sublimely sacrificial devotion to his comrades? It was more than grand; it was Christ-like and Christ inspired. The spirit of the cross was there, for Elson was a Christian trophy won by some unknown missionary at a faraway port. And the voice which comes to us out of those wilds is the same to which we shall listen as we gather on Sunday at the sacramental table." And then finally in conclusion: "Our office is one with that of the Master. That is the genuine missionary spirit. Through such devotion alone are the waste places of the earth to be reclaimed. We are to be among men as those that serve; and service for us means just such homely duties of practical righteousness as made up the life of the Master; just such a taking up and heartily doing the work which lies next to us, as has characterized all the heroes of the cross, and as places the name of George Elson among the successors of Israel's first heroic three."

The lesson which our brother would have us learn from "The Case of the Spree" is that quickly the cry of the lowliest may reach the ear of Omnipotence and move the arm that moves the world. "It is of course optional," he says, "with any one to accept or reject the assurance which both promises and illustration join to render possible. If he wishes to live in the cellar when the bright and sunlit rooms are waiting his occupancy, he can do so; only let him not wonder at others who prefer the windows looking out toward heaven, and who find their lives thus made all gladness in the sunshine of the ord."

Gone for more than a year, and yet not gone! This is our thought concerning this beloved brother as we turn the pages of this little book. Glad will many be that the loved ones who yet tarry here have sent it forth on its way of service.

THE PEACE MOVEMENT IN JAPAN.

By the Rev. Benjamin Chappell, Tokyo.

During the war with Russia a few foreigners and Japanese in Tokyo organized the Council of the Friends of Peace and Arbitration. Its members were one in their belief that "all war is contrary to the teaching and spirit of Jesus Christ." They could not imagine the Man of Nazareth commander on a battlefield or standing by the shore and saying, as the enemy's ship went down, "That mine was in exactly the right place." What He could not approve they could not. So, while others shouted with the shouting crowds, they could but suffer with their suffering Lord. They were such persons as are called visionaries, but all know that they who in their day were accounted extremists helped to lay the foundations of our highest civilization.

They knew that nothing could be done toward peace while the nation was at war, so they prepared,

by careful thought and consultation, for opportunities when the war should end. They saw that, for largest success, the movement should be in Japanese hands, and that it could not hope for wide favor unless upon a somewhat different platform from the council's principle, that all war is wrong. They also remembered that war is inconsistent not only with Christianity, but with the ethics of the East; that Confucius said, "Within the four seas all are brothers;" that Mencius taught "Love brings under its sway whatever hinders its power;" that Laotze wrote, "Recompense enmity by doing good;" that the Buddha taught, "Never in this world does hatred cease by hatred. Hatred ceases by love." Peace, unweaponed, conquers every wrong." A basis was therefore needed broad enough to include all who desired the settlement of misunderstandings by other means than the arbitrament of the sword. So, on May 18, 1906, anniversary of The Hague Conference, the Japan Peace Society was organized; the Hon. S. Ebara, president, Judge Wataube, vice-president, and many others of wide influence united in the purpose "to secure and maintain the permanent and universal peace of the world by fostering intimate relations among nations and harmonious feelings among races, and especially by urging the use of peaceable means in settling international disputes."

Two months ago the Oriental Peace Society, another organization, held its first public meeting in Kyoto. The latter of two announced purposes of this new organization—to manifest to the West the peace-loving nature and ideals of the Japanese and to prevent war with the United States—gives us pause, especially when accentuated by "the long and able address" of a university professor of law. "He showed, by a minute discussion of reasons offered to explain recent events, that the only explanation is race prejudice. He maintained that the troubles are only just beginning; that the problem will grow graver until Oriental emigrants are placed on a basis of equality of treatment with those from Europe. One purpose of the society is to bring this about without appealing to the sword. It was evident, however, that the speaker was not sanguine of success."

We are face to face with an immense question, the greatest of centuries. India and China rising, with Japan, to national and Oriental consciousness, and the Pacific a mere Hellespont, a ferry! Is the goal an acceptance of universal brotherhood, with content so large as to exclude race discrimination? Is the day really coming when statesmen will advocate measures seemingly disadvantageous to their own country, but for the best interests of mankind?

He would be a daring prophet who should attempt to foretell the next ten years of the Orient. But this is certain: no ministry in Tokyo could live a month that would, in any slightest way, admit Japanese inferiority to any other people beneath the sun. When under extra-territoriality, how the nation chafed and galled until that mark of inferiority was forever removed! And now? The American press is rejoiced and surprised because, instead of limiting, Japan may wholly stop undesired emigration. But it fails to see, beneath this possible settlement of the vexed question, the self-respecting dignity that declines to have a few received on sufferance. That would not be a settlement.

What is right is a large question that needs patience and high thinking, but when seen the fear is whether this nation will be Christian enough to do it. Even if

the Japanese could be and were given a thrashing, that would not settle anything. Of no nation under the sun is it more true than of them that "Nothing is settled until it is settled right."

On the morning after Port Arthur's retrocession, I could almost feel the air palpitate with suppressed rage as Japanese friends quietly said to me, "It is not right." And with the same indignation and wrath all Japan trembled that day and until, in the old way, they made it right. When, during those terrific months, the Occidental opened his daily paper, he asked, with increasing tension, Will Port Arthur fall? But the Japanese never asked that question, never? "Port Arthur must fall," they said.

And these men who hate war, yet have displayed such noble qualities while engaged in it, whose centuries of training have made it natural to sink self utterly in any cause espoused, they are to be re-enforcements, leaders in the world movement for international peace: "Something heroic which will appeal to men as universally as war does, and yet will be as compatible with their spiritual selves as war is obviously incompatible."

Japan and America will then be rivals only in the early meaning of the word, dwellers on opposite shores, the ocean not for separation, but for union, each the other's friend and helper. Thus the manifest Divine purpose shall be fulfilled, that each shall give to the other something, not material only, but of the highest, which the other lacks, and together bring in a higher civilization than either could reach alone; for, not only they without us, but also we without them, shall not be made perfect.

A SERMON FOR STUDENTS.

By Rev. Henry Kingman, D.D.

(The Pacific has spoken frequently of the fine atmosphere, morally, religiously and intellectually, surrounding all who attend Pomona College at Claremont, California. We wish in this issue to give to our readers a taste of what comes to the students from Dr. Kingman, the pastor of the town and college church—the one church in the place. Accordingly we give herewith a sermon preached by Dr. Kingman not long ago in the church at Claremont, prepared especially for the students.—Editor.)

John 17:3: "This is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

A college course is a way of life. We have come up here, as students, that we may get a deeper hold on life's possibilities. We may not have thought of this aim, but we may be sure that our parents did, and in any case it is the real purpose that brings us here.

Some of you read, in the newspapers, of that last Nevada miner to make his fortune, who is seeing life and trying to burn up his roll in Chicago. And it is a pathetic story, so helplessly limited is he in his ways of spending it, because his own life is so circumscribed and meagre. As he says, he counts on spending \$800 or \$900 a night in the hotel barroom, having a good time with his friends. But when he has had all the good times of this sort he can stand, he is pretty nearly at the end of his resources. Travel would be a bore; art and music and books are an unfamiliar world; philanthropy, except for giving huge tips to bellboys, is an utter stranger; and the deep delight of a lover of

nature in forest and mountain is no more for him than for a poet of the eighteenth century.

He is a type of a multitude of men and women whose life, most often through no fault of theirs, is cut down to a range of activities and enjoyments pitifully scant and starved. Think by contrast what it would mean to many men and women in this audience to have \$50,000 to spend outright, as they might most enjoy its spending. The difference rudely measures the disparity in the richness and fullness of their hold on life and his.

You know Herbert Spencer's definition of life. How he made the thought familiar that life is simply the adjustment of inner to outer relations. You poke a piece of seaweed with a stick, and there is no response; it has no adjustment at all to the stimulus of touch from the outer world; but you poke a sea-anemone on the rock close by, and instantly it shrinks into itself, as if afraid and hurt. It responds to that stimulus which the kelp cannot feel; it has climbed up the scale of life. And so, on and up life climbs, as new senses and new capacities develop, opening up new regions in the outer world, until we come to the wide, rich, marvelously varied life of man.

But even here the degree of adjustment varies infinitely. Here is the Helen Keller of a few years ago, in her vacant world of stillness and the dark; while now, the same woman, she is all tremulously alive and responsive to whole worlds of perception and spiritual appreciation that once did not exist for her, and that are still closed to so perfect a manly physique, for example, as that of the latest prize fighter of our day.

And it is because our life consists not only in chest measure, and muscle, and wind, and the number of days that the human machine can hold out, but in the completeness of our response to all of God's great universe that human sense can know, it is because of this that we come up to college. We want life—not only the pleasures of eating and drinking, of money-getting and spending, but the richest, widest, most far-reaching possession and enjoyment of all that is possible for a human spirit.

So, little by little, as student years go on, our knowledge widens and our senses open to new worlds that once were not for us. Science unfolds to us world after world of wonder. Literature throws open wide doors leading into hitherto undiscovered countries, and history and economics and sociology relate us to the busy, seething world of men, and awaken us to keen interests that touched us as children not at all. Psychology and philosophy yield glimpses of truth more fascinating still, that lead out thought into regions where, but for this new stimulus, we had never imagined that any footpaths led for human feet.

Year by year we are accumulating knowledge, not for knowledge's own sake—which were a dreary thing—but for the sake of the steadily expanding life that knowledge gives, as our capacities move steadily forward into adjustment, into relation, with the great world of our environment. We are growing every day.

Now it is quite evident, is it not, that there is a great difference in the importance of those various fields of reality with which expanding knowledge brings us in touch. You might be quite ignorant of botany, for example, and yet not have your life seriously crippled; as it would be if you knew nothing of the long procession of human history. I might be quite blind and unresponsive to the wonders of the world of

electrical phenomena, and still not suffer every day from a starved soul as I should suffer if the literature of great minds were a closed book to me. And, indeed, one might be ignorant of all the studies of a college course, and yet not be so beggared in the first principles of life as was that little blind girl for whom any strong affection, any deep sentiment, was impossible.

We recognize instantly that to be poor in soul, to be dull and unresponsive in spirit, is to be more stunted and starved in life than to be ignorant of whole worlds of the facts of science. So when we come to college to study, to learn, to enrich and deepen life through knowledge, the importance of our studies and of our attainments is in proportion to their grip on our soul—to their education, their drawing-out of our spirit. A year's hard work in memorizing facts that left us uninterested and unresponsive, would be a year's hard work mostly wasted. Life is what we are after, and the knowledge that opens to us the widest reach and scope of life is the knowledge that we most want.

Here is our aim in coming up to college—to know, and through knowing to live. And we most want to know what is richest in its yield of life.

In the light of that fact, listen to this word of Jesus, spoken to us students of today: "This is life eternal, that they should know thee."

You can find men who are ashamed of religion, as though it were somehow unworthy of a student, or at least remote from his interests. As a matter of fact, if Jesus spoke the truth, there is nothing to which a student's aim is more vitally related. If it is the enlargement of life we are after, there is no other field of knowledge that lays such tremendous hold upon the spirit, rousing it, enriching it, quickening its powers, and relating it to realities that in every age have nerved the soul to its intensest, noblest activity. To come up to college to study, to know, and then to turn one's back carelessly on that very field of knowledge that pulsates with a life unquenchable, illimitable—the knowledge of God—that, for a student, is the fatal blunder.

And that is why, doubtless to the astonishment of some of you, this is a Christian college, not in name, but in a tremendous earnestness and honesty. It stands for high-grade work, for an honest education along lines of broad culture; but it recognizes the fact, written over and over in thousands of years of human struggle, that in a man's adjustment with God is the knowledge that most quickens and ennoble the spirit, and most yields the life for which the complete man has always hungered. And that this adjustment to the fact of God does not interfere with the scholarly or scientific attitude, but inevitably raises to their highest power and efficiency all the mind's capacities for mastering and discerning truth. If any feel that here in Pomona we somehow mix up religion with scholarship, we admit it, not with apology, but with unhesitating candor—because you cannot separate the two without doing violence to human nature, and stunting the richest powers of the soul.

I would only ask you to consider two things, very briefly:

First. This field of knowledge of which Jesus spoke; and, second, the life to which it leads.

To know God! I shall not try to prove that this is possible; I take it this morning for granted. I assume that you agree with me in what I perfectly believe,

that Jesus knew of what he spoke, and that a man may know God. He may know man, his anatomy, his psychology, his sociology, and may vastly enlarge his own range of life by doing so. But even man is not the most pervasive or the most enduring fact in our environment—even our college environment. The all-pervasive, unescapable fact is God. At the very heart of all the realities of a student's life is the reality and presence of our Father. The circumstance that we are unconscious of or indifferent to it, does not at all alter the fact that the most important factor in our environment is the Father of our spirits.

The whole struggle of one's student life is to relate himself, to adjust himself to his environment. To that end we study the rocks, the flowers, the animals, the heavens, the ways and thoughts of men. But suppose we leave out God, the greatest fact of all! Is it not a fatal omission? Is it not the height of folly for a man or woman to use blow-pipe and scales and microscope and telescope and table of logarithms and dictionary in the effort to know, and fail to use the means by which alone one can come into relationship with the supreme fact of his existence?

Suppose men do call it "religion;" shall that frighten us into an ignorant resistance to our soul's need, or make us somehow ashamed to listen to the appeal of our inmost spirit? Never! We recognize that for every one of us here this morning, whatever may be his tastes or training or attitude to the church, for every one of us the utmost need of his college life is that, whatever else he comes to know, he should come better to know God. We do not want to walk in a way of obstinate ignorance that leads to the soul's decay, but in a way of increasing knowledge that leads to the absolute and unquenchable life.

But how to know him! If a man would know calculus, he has only to advance, by sheer intellectual effort, from proposition to proposition, and presently he will have mastered the subject, simply by progressive steps of logical demonstration. We cannot so advance to the knowledge of God. And I would ask your most thoughtful attention to the few words that follow.

It is the vice and weakness of the scientific scholarship of our time, as Spencer pointed out in his last days, that we have so exaggerated the place of the intellect, of the logical faculty, in education—in learning, and in knowing, and in developing the whole man. The chief component of mind, as Spencer points out, is feeling. And the psychologists of the present day, led by Professor James, are pointing out that the deepest and most productive convictions of humanity are those which cannot be arrived at by merely intellectual processes—by reasoning. They are a product of what psychologists call the "feeling background" of consciousness. We come to them not by argument, but by our moral response to the nature of things—under the impulse of the spiritual experiences of the race.

It has been very clearly pointed out how faith is apt to shrink in college years, because of the effort, especially in the senior year, to rest it wholly upon logical argument; and as one comes to see how comparatively insecure is the logical demonstration for the being and character of God, he feels for the time that his faith is left without a basis. And it is apt to take a year or two, or even more, for him to react to the normal attitude of what James calls the "inward certitude, founded on love, on the surrender of the heart to the truth, which is distinct from conviction on purely

intellectual grounds."

If any of us are waiting, therefore, until, somewhere in our studies, we shall be compelled to believe in and to know God, as we were compelled to adopt the various present-day scientific conclusions regarding nature, we shall probably wait in vain. That knowledge of which Jesus spoke is not arrived at through books or arguments, but through surrender to that most insistent authority of conscience, which will not be content, which will never let you rest, until, with argument or without argument, you submit yourself to the holy infinite will of God.

You believe now, without argument, that the universe is one not only of order, but of a moral purpose and authority. And the same insistent racial impulse to believe is ceaselessly urging you to recognize in God the ground and center of this moral authority. You owe him submission, obedience. So long as you resist or disobey or avoid him, so long as you are morally stubborn and untrue, you cannot know him, cannot see him, though you should master all the philosophies of the ages. It is the attitude of the soul, not its argument, that makes possible the knowledge of God.

The child can know Him easily, as Jesus said. The pure in heart can see Him. He who will do his will shall know him. But this knowledge, in which is eternal life, cannot be had by study only, but by the honest obedience of the soul to the voice of God. We must, somehow, all of us, come to this knowledge of the great abiding, supreme factor in our environment—we must, for otherwise all our life's powers will presently be failing. But if we do, whether it be now, or after ages of shame and failure, it will be the way of loving response to God—of acceptance of his will.

And now think for a minute of the life to which this knowledge leads. We are not ashamed to long for life; the greatest scholar, the wisest man, need not be ashamed of that. And if he were, it would show that something was wrong with him, something abnormal and unhuman, because the deepest instinct in man is the terrible hunger for life—the instinct of self-preservation. All else pales before it. They say that a normal child never thinks of death as a possibility—others may disappear, but for him life, of course, is taken for granted. And do you think that this feverish, inextinguishable appetite for life is only given us to mock us—that it is an instinct without any answering reality? Because if you and I, after our college course, are only going to have a few years in California, and then a few more, East or West, and then suddenly are to disappear into the void like a candle's denly are to disappear into the void like a candle's flame, then the instinct is a mockery and a torment.

Quite true, the tides of life run strong in us today, and as we look forward into the long crowded years yet to come, it seems to us as though we should be able almost to drink our fill of life and life's rewards. Yet I know, and anyone can tell you, that you will hardly be raising the full cup of life's enjoyment to your lips before a force with which you cannot fight will draw it irresistibly away again, and you will have to set it down just when it was about to reach the thirst.

And we cannot endure, and will not believe, that this tantalizing disappointment is all that God has arranged for us. The human race has never believed it, and never will; simply because we are human, and made for something more. And that something more—something infinitely more—is what Jesus familiarly and confidently spoke of as eternal life—a spiritual

adjustment and relationship that death could not shatter.

A man might adjust himself never so carefully to the Greek or Roman or Hebrew civilization, he might get their literatures by heart, and master the whole field of science so far as it existed, but in a few days—a little while—he would be utterly done with Greek and Roman, and with all their science and literature as well. And all the life that was knitted up with that laboriously acquired knowledge would seem to fade out and disappear. But, said Jesus, a man may so take hold on the unshakable part of his environment, may so knit up his spirit with the eternal, infinite spirit of God, that death, or ages after death, cannot tear him loose from the great, full life to which he has given himself. That knowledge, and that spiritual adjustment, is an eternal power of life—and it fulfills all the instinctive, insatiable hunger that we know, here and now.

College years, in comparison with the long reach of life we crave, are as brief as a meteor's flash in the night. But college years may yield us a hold on God that will only grow in strength and in significance through the long, long future of our race, or of races yet to be. It is the commonplace of our childhood days, and it is the all but incredible prophecy of mature faith that the present hour may yield us this eternal harvest of life. We have long been familiar with it, but these words of Jesus remind us of it again this morning, that the choice of our soul, at this very day and moment, may make us the inheritors of this unending life, of this long day without a setting. It is for us to choose whether we will be of that family and household of our Father, that shall never be removed from him; whether we are willing so to know him, through Jesus Christ that our inmost life and spirit shall be knit with his life and spirit.

That old message comes down to us through the centuries, thrilling still with pity and with longing: "Acquaint thyself with God." It reaches to our student life here in Pomona, and sounds through its days and weeks, giving us the deepest note of the student's ambition—the call to a knowledge that will never fail, but that has in it even now the power of an endless life.

AMONG THE NEW BOOKS.

As you grow ready for it, somewhere or other you will find that what is needful for you in a book.

—George Macdonald.

"Supreme Things." By J. G. K. McClure. Last year President McClure of McCormick Theological Seminary gave addresses at eight different universities—Harvard, Yale, Cornell, Princeton, Illinois, Wisconsin and Chicago. These addresses were on: The Supreme Revelation, The Supreme Obligation, The Supreme Virtue, The Supreme Art, The Supreme Resource, The Supreme Test, The Supreme Mission, The Supreme Temper. Dr. McClure says in the preface to the volume containing these highly inspirational addresses that the first invitation ever received by him to present the claims of the Christian ministry came from a state university—that of Michigan. The address on the Supreme Virtue was given at Cornell. In that Dr. McClure says that in a general way reverence may be designated as the mother of all virtues. Mention is made of Oliver Wendell Holmes writing when past seventy from his country home to a friend in

town, stating that on the preceding Sabbath he had attended the service in the village church, and saying in way of explanation, "There is a little plant called reverence in a corner of my soul's garden which I like to have watered about once a week." And Dr. McClure continues: "Every time we nourish reverence we help the growth of all our virtues. If we possess and keep reverence, we have capacity for development and effectiveness. Our Anglo-Saxon ancestors who lived in England at the time the monks came to convert England to Christianity were in a deplorable heathen condition, addicted to practices hurtful to themselves and injurious to society. But they had one virtue that was a promise of betterment and progress—they looked upon the ocean, they peered into the forests, they lifted their eyes to the skies, and in each case they respectfully waited for the teaching which should explain to them the grand and the majestic. They were reverent before the mysteries of nature, of life, and of death. Because they were thus reverent, they had the capacity for sterling manhood. When, then, the gospel came to them, and explained who it was that had made ocean, forest and skies, and explained the significance of life and death, these ancestors answered to the explanation, and they became the helpful force they now are in the English-speaking race of today. Much as we ourselves already know, all life is still enwrapped in mystery, not alone the life of today, but the life of eternity. Only as we face the mystery of the present and of the future with a reverent spirit have we promise of safety and of growth. In reverence lies our hope and our assurance of progress and of worth." Dr. McClure's experiences lead him to remark: "There is no feature of the welfare of the students lying so near to the heart of the university authorities as the religious life." His book is one that will prove of much suggestiveness to all and of special interest to young men. (F. H. Revell Co., New York; 75 cents net.)

"Modern Poets and Christian Teaching." We have before us in this admirable series the volume by Frank C. Lockwood on Robert Browning. The aim of the writer of the book as set forth in a foreword has not been to enter into a technical and exhaustive study of Browning's poetry from either a philosophical or an artistic point of view. It has been his desire, he says, to present to serious readers in as simple and lucid a manner as possible a connected account of things fundamental that lie deeply bedded in Browning's life and poetry. The need of such a work, he remarks, is to be found in the fact that the poet is frequently difficult to understand, and in the fact that there is much in him that is vastly worthy of being understood. In order to find access to the riches of Browning's genius, the author regards as necessary the unlocking of the door of his personality. Accordingly he begins with a chapter on The Man Browning. This is followed by: Browning's Way to Truth, The Path to God, The Human Highway, The Upward March of Nature, God's Message to Man, and finally by a chapter on Browning's Influence. Of all modern English poets Browning is regarded by the author as the most distinctively Christian. Browning, we are told, reaches his world of ultimate truth not by intellect, but by intuition. "He adds nothing new to our store of knowledge, though he does gain fresh and rich insight into the ultimate realities of life. Throughout the entire range of his poetry the existence of God as the ground and explanation of all being is spontaneously and stoutly

assumed. It is not a matter for argument. It is a fact as immediate and indisputable as his own soul." Writing concerning Browning's influence, and comparing poet with poet, Mr. Lockwood says: "Our unstinted and undying gratitude we reserve for the poet who, finding us disconsolate, comforts us; who, finding us disheartened and ready to yield, sounds the note of advance for us; who, finding us recreant to our trust and disloyal to our aspirations, uncovers for us once more the ideal that has been temporarily obscured. It is he who stays our feet amid the whiling waters of temptation; who sets the stars of faith and love and hope in our benighted sky, and who whispers to us in our lonely and nerveless moments of despair the heartening message of God and immortality. And all this Browning does. He is a good Samaritan to us in our need. But he does more than this. He does what all great poets and prophets do—stirs within us, somehow, a new and larger sense of life. He reclaims in some measure the waste places of existence and arouses sluggish hearts to a realization of unguessed capacities." (Eaton & Mains, New York; \$1.00 net; also Jennings & Graham, Barker Block, Berkeley, Cal.)

"The True Church." By Allen Macy Dulles. This study of the Church, historical and scriptural, by the professor of Theism and Apologetics in Auburn Theological Seminary is candid and cogent. Its purpose is to defend the evangelic concept of the Church, not to show that any one form of church government is better or worse than another. It is a criticism of the catholic position of which such men as Gore and Moberly of the Church of England have been such ardent defenders—the position that the Church has been from the beginning a society with a divinely appointed succession of those who are in 'holy orders.' Professor Dulles feels that the churches are in danger of returning to an ecclesiasticism which has limited Christian liberty and corrupted Christian service. Oman, author of "Freedom and Faith," is quoted: "The person of Jesus loses all real significance as soon as we interpret him mainly as the founder of an outwardly authoritative institution." And Ritschl, in 1859: "There is need of this apologetic justification of the evangelic concept of the Church because false determinations or measures of what the Church is are current today within evangelical Christendom." Professor Dulles adds: "There is not less need today. A concept of The Church which excludes the Quaker, Fox; and the leader of the Salvation Army, William Booth, must be, can be, shown to be false." Brave words! As soon as our eyes fell on them in the opening pages, they commended the book. The evangelic and the catholic concept of the Church are thus differentiated: "The evangelic notion is that the Christian religion, the Christian consciousness forms and determines Christian churches which all manifest the Church. The catholic notion is that there exists a formally established society which, as a Church, forms and determines the Christian religion. So Schleiermacher, concisely differentiates; in Protestantism The Church is reached through Christ; in Catholicism, Christ is reached through the Church. In the Catholic concept, The Church, it is supposed, can and does exist only in one form, which is essential not to its mere well-being, but to its very being; and the true religion is that which this church has, it is said, maintained, still teaches and always will teach." The

Catholic concept is maintained by the Roman, the Greek, the Chaldean, Syrian, Gregorian and Coptic churches; the evangelic by the Lutheran and the Reformed. In the Anglican church there is a catholic element, and the author remarks: "It is greatly to be regretted that the Anglican church, and the American daughter, are not willing to occupy the position to which history assigns them, as Reformed churches. This is where their best scholars place them, from Hooker and Hall, to Sanday and Rashdall. No other one thing would do more for the union of all the churches, and the evangelic concept of the Church than the return of the whole Anglican church to its original ecclesiastical position, as in the days of Usher and Baxter and Andrews and Jewell. Professor Dulles looks forward to the unity of Christendom and says: "The unity of Christendom must be by the universal acceptance of either the catholic or evangelic definition of the Church. It is incumbent on the evangelic Christian either to prove his position or else accept the catholic. This means that the evangelical must show the truth of his own, and therefore the erroneousness of the catholic definition of the faith." (F. H. Revell Co., New York; pages 320; \$1.25 net.)

"The Christian Religion: Its Meaning and Proof." By J. Scott Lidgitt. The author says in the introduction to this volume: "It cannot be denied that widespread dissatisfaction exists at the present time with the ordinary systems of Christian evidence. To some extent this is the case in regard to the statements of Christian doctrine which they seek to substantiate. Yet it is still more so in regard to the general point of view from which the subject is approached and to the arguments by which the truth of Christianity is upheld. Those who are not convinced in the matter feel that their difficulties have not been realized, still less met. Those who are convinced are disappointed, because the deepest grounds of their belief are inadequately set forth." A threefold reason is presented for a restatement of the nature and grounds of Christian belief: The principles of continuity, the scientific point of view, the claims of the spiritual consciousness. The book is divided into three parts: The History and Task of Christian Evidences; Christianity as the Absolute Religion; The Proof of the Christian Religion. Under the first division there are chapters on: The General History of Christian Evidences to the Rise of the Critical Philosophy, The Inadequacy of existing Systems of Christian Evidence to Satisfy the Modern Point of View, The Task Set to Christian Evidences in the Present Time. The second part considers: The Content of the Christian Religion, The Factors of Religion, The Ethnic Religions, Christianity as the Fulfillment of Religion. In the third division we have consideration of: The Primary Verification of Christianity, The Christian explanation of the World and the Rejoinder of Naturalism, The Criticism of Naturalism, The Argument from Design, The Christian Doctrine of Man and of Redemption, The Doctrine of God. The book is a scholarly one, and yet popular and thoroughly readable. The thoughtful layman, interested in the discussion of matters relating to the Christian religion, as well as the minister, will find it of interest and value. The author says in the preface: "The popular discussion of what is commonly called the new theology did not take place until this book was practically completed. It has, therefore, been impossible, even if it had been otherwise desirable, to enter into the current controversy on the sub-

ject. It will be found, however, that many of the subjects of the controversy are dealt with, and that a serious attempt is made to give full effect to the truth of the immanence, while steadfastly maintaining the transcendence, of God." The author is an Englishman who has already commended himself widely by his books on "The Fatherhood of God in Christian Truth and Life," "The Spiritual Principle of The Atonement," etc. (Eaton & Mains, New York; pages 516; \$2.50 net; also Jennings & Graham, Barker Block, Berkeley, Cal.)

"Studies in the Gospel of John." By George P. Eckman, D.D. In this volume we find a very helpful analytical, expository and devotional study of the first twelve chapters of the Gospel of John. It is intended for private study, for use in prayer meetings, and in Bible classes. Concerning the Gospel of John Dr. Eckman writes: "The book is redolent of the spirit of Christ. It is one of the profoundest works known to men, yet it charms the humblest minds. It is the choicest book for devotional reading which the New Testament contains; yet the theologian will never get to the bottom of it. A thorough acquaintance with this gospel is a liberal education in the things which a Christian ought to know and believe to his soul's health. To fill one's mind with its language and one's heart with its spirit is to insure a noble and effective life." Dr. Eckman's book will help many to this end. It is especially timely in that it comes when the International Sunday-school lessons are in this gospel. All who get this volume will hope that the author will put forth soon another covering the remaining chapters of the gospel. (Jennings & Graham, Cincinnati, also Barker Block, Berkeley, Cal.; pages 303; \$1.00 net.)

NOTES AND PERSONALS.

The ministers of San Francisco and vicinity listened last Monday to a valuable paper by the Rev. E. E. Flint of the Fitchburg Church on "The Church Among the Neglected Classes." It was a strong call to service on behalf of men and women in every rank and work in life who know not the blessedness of the life in Christ. Next Monday the Rev. John Kimball of San Mateo will read a paper on Burns.

Friends of Bethany Church, San Francisco, will find in last week's Pacific an interesting summary of the work in that church during the last year. By an oversight it appeared simply with the designation "**San Francisco**," the word "**Bethany**" being omitted. Turn back to it and note the conditions and outlook in **Bethany**, where the Rev. C. S. Patterson is leading the people constantly to a larger influence.

The First Congregational Church of Oakland has offered its pastor, the Rev. C. R. Brown, a vacation of six or eight months, as he may elect. It is said that Mr. Brown will begin to take it immediately after Easter, and that he will take in the International Congregational Council in Edinburgh, Scotland, during his leave of absence. The Oakland church has done well in that it has so voted. Its beloved pastor will return to the work with renewed strength and what the church has done will be as bread cast upon the waters. Such a vacation is none too much after a ten-years' pastorate in such a church as the First Congregational of Oakland.

Plymouth Church, Long Beach, publishes a newsy little weekly called *The Evangel*. We quote from it: "Plymouth is a cosmopolitan church, as nearly every state in the Union is represented in its membership, and also nearly every denomination. The accumulated experience from so broad a field and by our large numbers makes this a strong church. The church has a firm foundation upon which to construct its future work. There is entire unity and good fellowship among its members; there are many earnest and consecrated workers; there is a large body of young people, enthusiastic, energetic and greatly devoted to the work of the Master. One who attends Plymouth Church writes: "I wonder if any other church ever looked upon a more inspiring or touching scene than was witnessed by this congregation, the first Sunday morning of the New Year, when the pastor announced that instead of giving the usual sermon to the children he would ask them all to come forward and stand with him around the platform. At the invitation children seemed to rise up from everywhere—children to the right of us; children to the left of us; children in front of us, trooped down to the front of the church to be greeted by their pastor. It was a surprise to all to know there were so many of the Lord's little people scattered throughout the congregation each Sunday. As there had been no previous arrangement for their being present it was a very gratifying fact to become conscious of. Then as two of the tiniest came up in the crowd of about forty, Mr. Dorland reached down and took them up in his arms and held them while he gave to them the New Year greeting, asking the Sunday-school superintendent to present each child with a token of his love for them, which should be a daily reminder throughout the year to them, of the talk given on its first Sabbath. There was no mistaking the delight of the children as also of the grown people, for, who is there among us who has grown too old or dwarfed to rejoice when children are made glad, and the beaming faces that turned back to their mothers, when they were dismissed from the platform, was a sure indication of the pleasure they had been given."

NOTHING CONDITIONAL IN OUR DOLLAR OFFER.

Some of the readers of *The Pacific* do not seem to understand that there is nothing conditional in the offer to furnish *The Pacific* for one year to all new subscribers. Persons who subscribe while the effort is being made to double the list will get the paper for a year even though the effort should not succeed. They will get it for a year from the time they subscribe.

Again we ask the friends of the paper to push the work for these new subscriptions. They can be secured if proper effort is put forth.

The Pacific cannot afford to have this matter lag. Let the work be taken up all along the line at once.

The money necessary for the purchase of the printing plant will be in hand this week; the transfer will be made and a new board of directors elected at once.

Tommy—I wonder why the words is spelled in such a funny way.

Jimmy—Cause they was made in the first place by the school teachers, and they made 'em so's they would have to be hired to teach how to spell 'em.

Among the Churches.

CALIFORNIA.

Whittier.—Plymouth Church welcomed 32 persons into fellowship on the 12th, 11 on confession of faith. The new pastor, Dr. Alexander McGregor, recently from St. Paul, Minnesota, has already won a large place in the hearts of the people of the church and community.

Campbell.—Two persons were received into membership Sunday, both on confession and both adults. This makes three received on confession this year. Sunday-school is growing and is most encouraging. The pastor's class of young ladies—The Searchlights—is planning a social for the young people of the church. The class averages 20 or more in attendance in a membership of 30.

Black Diamond.—Sunday, the 12th, was our "Church Rally" day. Seven new members were received, two on confession—this being a 25 per cent gain. None of those who were received by letter were former Congregationalists, but came from the Methodist, Presbyterian, Christian and Mormon bodies. (We believe in church union.) The recent visit of Superintendent Rathbone, who at our invitation spent several days with us, was greatly appreciated by pastor and people.

San Francisco, Green Street.—The building fund is running low and there is immediate need of \$5,000 if work is not to cease, and the church's work continue in cramped quarters in one back room which is all that is completed. Seven masons and helpers are now engaged on the front of the building. If any friend of Green Street Church who sees this item can send a contribution it will be doubly appreciated at this time; \$250 was received last week from Dr. Washington Gladden's church in Columbus, O., and \$100 from First Church, Oakland, Cal.

Bakersfield.—The annual supper and business meeting was held in the church, January 16. Over one hundred were served with a fine repast by the ladies. Reports of all departments of the church work were given in the business meeting which followed, all showing a healthy condition. The gifts for missionary work were larger than in any previous year, aggregating \$345 for the church at large. Yet all current expenses were met and a small balance left in the treasury. Some substantial improvements have been made in the church edifice of late. The audience-room was thoroughly renovated, and the Sabbath-school room enlarged, with the addition of a neat and convenient kitchen. These needed changes will add much to the comfort and efficiency of building. During the first year, seventeen have united with the church, thirteen being by profession. The new year, under the faithful leadership of the pastor, Rev. E. R. Fuller, promises to be a good one, and it is hoped that its record will be ahead of the last.

Prado.—A church was organized by council at Prado, Riverside county, on January the 14th. Churches represented by pastor and delegates were: Corona, Pioneer, San Bernardino; and from Los Angeles came Superintendents Maile and Case and the

Rev. Philip Hotaling. This new work is in charge of the Rev. Thomas Hanna, who is also pastor at Pioneer. After the announcement of the council to proceed there were words of cheer by Superintendent Maile and the administering by him of the ordinance of baptism. The right hand of fellowship was given by the Rev. W. C. Ferris, the prayer by the Rev. H. P. Case. Dr. Stafford spoke on The History of the Work, the Rev. E. H. Price on The Opportunities of the New Organization, the Rev. W. C. Ferris on The Mission of the Church in the Community, the Rev. H. P. Case on Sunday-school Accomplishments. Then came congratulations from the Rev. S. P. Hotaling, and finally words of gratitude from the pastor, the Rev. Thomas Hanna, whose work in Prado is opening very auspiciously.

San Francisco, Plymouth.—Plymouth Church held its adjourned annual meeting on Wednesday, January 22nd, the Ecclesiastical Society meeting at the same time. Dinner was served by the Ladies' Aid Society at 6:30 p. m., a goodly number being present. The reports of the treasurer, clerk, Sunday-school secretary, Ladies' Aid, missionary and other societies, were all read, and showed a good deal of activity in many ways. There is no incumbrance on the church property, and the year closed with less than \$200 deficit. Efforts will be made to make the income and expenditures meet during the ensuing year. One new deacon was elected to take the place of Deacon Cook, who with his family, has taken up residence at Burlingame—a great loss to Plymouth, a strong accession to the young church at Burlingame. An offer on the part of the young men and women in Mr. Cook's Bible class, numbering about 25, to take care of the singing in the church was received with much satisfaction. The devotion of these young people to the church gives promise of better things.

Escondido.—The year 1907, for the Congregational Church, under the wise and efficient leadership of the pastor, Rev. G. F. Mathes, Ph. D., has been most prosperous and happy. The reports presented at the annual meeting recently held were very encouraging. The church closed the year with all financial obligations met and a balance in the treasury of each department. The contributions for all purposes during the past year were larger than in any year in the church's history, except when the church was built; the average for resident members was a little over thirty dollars. During the present pastorate of a little more than two years a splendid work has been done. The material improvements have been a thorough renovation of the church building at a cost of \$500, a new piano costing \$400, singing books, 150 copies of Sacred Songs, and 100 copies Church Hymnary. There have been fifty additions to the church membership, a "C. E." Society organized, which now has sixty members, and the Sunday-school modernized and brought up-to-date. The pastor is now delivering a series of Sunday evening lectures on the "Life of Christianity," which are well attended and highly appreciated.

Long Beach, Plymouth.—The first of January Plymouth Church had a membership of 333. The first Sunday of the year there were 41 additions. A recent report of the church clerk, covering the four years of the life of the church was in substance: During our four years we have received 383 members, about 30 per cent of them on confession of faith. In a place where the churches are so largely made up of those who

bring letters from the East, this fact testifies to the evangelistic spirit in the church and pastor. Our membership on December 31, 1907, was 333, or 111 male and 222 female. This, too, is a fact worth noticing, for while most churches are made up of about three women to one man, ours is only two to one. One of the highest recommendations in a preacher is that he attracts men. Of our 111 male members 77 are heads of families. In the four years we have dismissed only 50 members, 8 by death and 42 by letter. In 1907 we received 60 and dismissed 15, making a net gain of 45. At the recent annual dinner nearly 300 of the church family were in attendance. The new budget of expenses adopted for 1908 requires about \$3,150. Sunday, January the 10th there were 208 scholars in attendance at the Sunday-school.

WASHINGTON AND, NORTHERN IDAHO.

(Communications should be directed to Rev. Charles F. Clarke, 7212 Woodlawn Ave., Seattle, Wash.)

SPECIAL NOTICE.

It is desired that at least one page a week of items of interest to our churches in the state of Washington may be published. This will be possible only if the pastors send items of news and short articles very frequently. We wish church news, personal items and pithy extracts from sermons. Of especial interest are novel methods of church work, successful plans for increasing the efficiency of the church organizations, raising funds, etc. It is purposed to print from time to time neighborhood news as well as the news from individual churches, so that we can get the broader views of our progress. The missionary interests of the state will receive their share of attention, bringing the work of our Societies to the minds and hearts of our people.

It can be readily seen how useful to the state this department may be made if all the pastors assume their share of the responsibility. The Washington editor is not omniscient or omnipresent; he is dependent upon what he is told for his news. Do you know a good thing? "Tell it to me." This department can be made very useful to our people. Suggestions as to how it may be made more valuable will always be gladly received.

This department is one of the plans of The Pacific to make it a thoroughly representative organ of the Pacific coast.

The price of the paper to new subscribers has been reduced to one dollar, and if a sufficient number of subscribers is obtained one dollar will become the permanent price of the paper to all. It is hoped that every pastor in the state will appoint an energetic person to secure subscriptions.

Priest River, Idaho.—Rev. C. W. Bushnell, C. S. S. & P. S. Missionary, has spent three weeks here preparing the church for the coming of Rev. R. F. Paxton as pastor. January 12th every seat but three was occupied, this being the largest congregation ever assembled in the church.

Spokane, Corbin Park.—Mr. D. C. Corbin, the promoter of this district has given the Corbin Park Church a corner lot facing the park. The church plans to buy the adjoining lot and to sell its present holding, as the new location is so much better than the old. Rev. W. S. Pritchard is building up the nucleus of a strong church in this very attractive neighborhood.

Whitman College.—The second semester of Whitman College begins on January 29th. During the first week Dr. Francis J. Van Horn, D.D., pastor of Plymouth Church, Seattle, will deliver a series of addresses at morning chapel in order to promote the spiritual life of the institution. He will also conduct evening services in the First Congregational Church for two weeks, assisted by Mr. Butler of Seattle as soloist.

Port Angeles.—Rev. A. Loder, formerly at Arlington, has received a call to the church at Port Angeles, where he has been working the last few weeks. The parsonage is nearly completed and the attendance at church and Sunday-school is increasing. This is the first time in many months that our three churches in Clallam county have all been manned at the same time.

Lewiston, Idaho.—The Church Building Society has granted the Lewiston church a larger amount than usual and has also voted a loan because of very peculiar circumstances. This will enable the church to pay all bills in full and the church will be enabled to do a great work in this State Normal School town. Rev. Samuel Chase has been with the church from the beginning and has accomplished wonders in the short time of the church's history—three years.

Whitman Massacre Anniversary.—On November 29th the sixtieth anniversary of the Whitman massacre was commemorated at Walla Walla with appropriate exercises participated in by the governors of Washington, Idaho and Oregon or their representatives. A special feature was the announcement that the long-standing debt on the Whitman monument would be wiped out by funds already contributed. The Presbyterian and Congregational churches united in the effort, but citizens of Walla Walla contributed the greater part of the \$1,100 raised.

Maltby.—Prof. Head was ordained to the ministry on January 14th. Mr. Austin P. Burwell was moderator, Rev. J. E. Tedford was scribe. Prof. Head greatly pleased the council by his direct way of discussing the questions of today, and in his statement of theological belief. The council unanimously and heartily recommended his ordination. At the ordination service addresses were made by Revs. O. L. Fowler, W. W. Scudder, Jr., Samuel Greene, D.D., and G. N. Edwards. The prayer of ordination was offered by Rev. T. W. Minnis. Prof. Head has done excellent work at Maltby and the growth of the church seems assured.

Seattle, Edgewater.—For four successive evenings of this past week a number of the members of the church and congregation met for prayer and conference, having before us great and momentous subjects. Every one of the services was spiritually helpful and no one who came in the right spirit failed to receive some help. Seventy-six different persons were in attendance. Of these 12 were present at every meeting, 7 attended only 3 times, 22 only twice and 35 were present but once. The attendance by evenings was as follows: Monday, 31; Tuesday, 33; Wednesday, 34; Thursday, 52. It is hoped that some substantial spiritual gain may result from these meetings.

Seattle, Oak Lake.—Five new members, one by letter, four by confession, united with this church December 29th. Rev. C. R. Gale, superintendent of the Seattle Congregational Church Extension Society, will give a series of sermons on Bunyan's Pilgrim's Progress, during January and February. This church, which was yoked with the Green Lake Church till two years ago, when the latter needed the full time of its pastor, is now being aided by the Extension Society. A small but faithful band has maintained services in this thinly-settled territory just north of the city for five or six years. The prospects now are that the growth in population will soon reach here, and we shall have a church ready for the people. The Extension

Society is very active and the churches of Seattle support its work very generously.

Seattle, Prospect.—Another of our churches started and helped by the Extension Society as co-partner with Pilgrim Church, which furnishes many of the workers and much financial help. Mr. Gale began on January 12th a brief series of illustrated addresses on Bunyan's immortal "Pilgrim's Progress." These addresses will be illustrated by large paintings by Mr. Will Brown who painted the favorite portrait of ex-Governor Boise of Iowa. The young people especially should be interested in this series. Rev. Edward Lincoln Smith, D. D., gave on January 14 at Prospect chapel an illustrated address, "On Camel-back Through the Desert of Sinai." This is the first time this address has been given in Seattle. Half a hundred stereopticon views made especially for this address illustrated the lecture.

Colfax.—The church held its annual meeting January the 8th. The clerk reported 174 names on the roll, 47 being absentees. The Sunday-school has an enrollment of 109, including officers and teachers. During the year the Ladies' Aid Society raised \$422.20. Of this amount \$220 was paid on the parsonage loan, leaving an indebtedness thereon of only \$55. This society reported a balance on hand of \$97. The treasurer of the choir fund reported \$87.10 expended on musical service during the year. Benevolences amounted to \$248. The pastor, Rev. J. Herbert Bainton, is in the sixth year of service here, this is the longest pastorate among the Congregationalists of Eastern Washington, except that of Rev. H. M. Painter of Almira, who began his ministry at the Almira church in the same year. Mr. Bainton is oldest in service of the Colfax ministers.

OREGON NEWS.

Rev. Daniel Staver, assistant pastor of the First Church of Portland, has resigned, to take effect February 1st.

At the earnest wish of the Hillsboro Church Rev. Howard Gilpatrick consents to remain with the church another year.

The Hassalo Street Church of Portland has added \$300 dollars to the salary of its pastor, Rev. Paul Rader.

Rev. A. J. Folsom spoke on Saturday evening, January 18, at a men's banquet in the Eugene Church and preached to good congregations on Sunday. Pastor Pinkerton has the work well in hand and the church reports a prosperous year.

The Oregon City Church adopted at its annual meeting four rules as the ideal of church obligation: The rule of Fraternalism, of Support, of Attendance and of Service. The gist of the rules is—that all members shall love one another; every member shall pay for the support of the work; every member shall be present every Sunday, and every member shall have some definite work in the church to do.

JOTTINGS.

A Word Apologetic.

So many expressions, as unexpected as gratifying, have come to me respecting my little off-hand jottings that I feel bound to explain why they have for a full month been withheld. Some little tidal waves of work that could neither be omitted nor postponed came

tumbling in upon me week by week that simply swamped my hours and left no intervals. I cannot promise that it will not be so again, but since I have been cheered by such kind expressions, the writing becomes a pleasure, not a burden.

The Advantages of Little Things.

I saw a tall young man last Sunday entering the room where I was sitting. He had to bend his neck to enter the door and pass the gas fixtures hanging from the ceiling to prevent collisions. I congratulated myself inwardly that I was not burdened with such a care. A little man pays less for his clothing than the one of 250 pounds avordupois, gets over the ground faster, puffs less in climbing a hill and can run upstairs two steps at a time.

So we have heard much these latter years about the advantages of little colleges, and these advantages are real and are great. The personal acquaintanceship of the best men in the faculty with each and every student; the lifelong friendships thus sometimes formed between the younger and the older, the taught and the teacher, with the helpful molding influences these friendships have on character; the vital, warm, undying classmate tie, such as was expressed at the Senior supper of my own class at Bowdoin, when one of us offered as a toast, "Here's to the man that travels a hundred miles to see the face and shake the hand of a classmate!"—to which all our hearts and hands and feet responded in applause. All this and much more is rendered almost impossible in great universities, where each class enrolls a thousand. Nevertheless, I have never noted in our "small colleges" any dread of getting bigger, and I myself, with all my predilection for the smaller institutions, had a sense of elation when I read that our Pomona had 660 on the roll and more than 300 of them in the college classes. In my college days that would have entitled her to rank with Harvard and Yale.

So the little churches have their special and great advantages; it is not necessary that they should be very little, but that they should not be very large. Visits to Palo Alto, Saratoga, Fruitvale and the Fourth in Oakland have freshened this old impression of mine, and reinforced it again and again. To see how men are brought out in these churches who in large ones would probably be little more than boarders paying their board; how such men put their life-blood into their church and are themselves vitalized afresh by so doing; how every one knows every one and individual griefs or gladness can be talked over in the mid-week meeting, or the Sunday-school, and remembered in the pastoral prayer in public worship; how the children, too, are in child-like fellowship each with all the others and talk of the church as "our church;" how, for its group of people, the church becomes the center of social as well as religious life, and how the pastor, knowing every person, can adjust his messages to personal conditions and needs—all this has passed through my mind and heart again and again as I have shared the delightful fellowship of saints in churches such as these. And yet I can't help being glad when I see Fruitvale under a pressing need of a new building on the fine lot it already owns, in order to make way for its constant enlargement, or when I listen while Bro. Maar points out how they can extend the walls—lengthening the cords and strengthening the stakes—of their recently erected Sunday-school room to accommodate the crowds.

A New Church.

The mid-week meeting at the First Congregational Church in Oakland held on Wednesday, January 22nd will mark an epoch in the history of our group of believers in that city. An ecclesiastical council had convened in the afternoon, of which the faithful scribe, Rev. H. E. Jewett will doubtless give account in this issue of The Pacific. But a few words further, explanatory, will perhaps not be superfluous. Eighty-three Japanese members of the First Church were set apart and constituted as the Japanese Congregational Church of Oakland. They had been for two years or more a branch of the First Church, and I should have preferred that they continue in that relationship; but they have bought a lot at a cost of \$1,600, and they need to be incorporated in order to hold this property safely; and they are hoping to build a church upon this lot, the plans of which have been drawn and the cost of which will be \$4,500, and they wish for aid from our Church Building Society. These facts required that they should be separated from the parent trunk and planted in the soil to make growth in the future in a certain degree separately. But they will still have the aid and the sympathy and the practical fellowship of the dear old mother of all the churches, but especially of this one.

This idea of branch churches for our Chinese and Japanese brethren, though it had been in my mind for a good while, was put into practice through the suggestion of Dr. Brown. It has led to the organization of a Japanese branch of our church in Fresno; Chinese and Japanese branches of the First Church in Los Angeles, and a Japanese branch of Bethlehem Church in the same city. There will, I think, soon be such branches of our churches in Saratoga, San Diego and Pasadena.

One wants to tell what a branch church is—though the metaphor in the name itself may be sufficiently informing. For the branch of a tree is itself a tree with trunk and branches, twigs, leaves and blossoms and fruit, only rooted, not in the soil, but in the trunk of the mother tree, deriving its life and sustenance from her. A branch church is a church with its own pastor and other officers, its sacramental seasons and its preaching of the word; but it gladly accepts the supervision, as it lives in part on the bounty of the mother church, and it transacts no business of vital importance except with that mother's concurrence. The plan works well and will work better and better in years to come.

This has waked up in my memory an idea suggested several years ago by Dr. McLean, which did not receive at the time the attention it deserved. "We read," he said in substance, "of the churches of Galatia and of Asia, of the church at Corinth and the one at Anchrea, three or four miles away—separate, autonomous churches they seem to have been, after the model of which our churches are formed. But we do not read of the churches of Corinth or of Ephesus or of Rome, or even of Jerusalem at a time when it was well known that there were "many thousands" of believers in that city. But we do read of churches in this or that household which could scarcely have been permanent institutions, because households are not permanent. They seem to have been branches of the one church of the great city. I wonder whether that would not be an improvement on our present method of organization in our cities; all the believers—or at least all who are prepared and disposed to walk and work together, members of one church, with its dozen or twenty or sixty

branches—a number which would be called for in Chicago today. Who will answer this query?

—W. C. P.

ORGANIZATION OF A JAPANESE CHURCH.

An interesting ecclesiastical council, called by the First Congregational Church of Oakland, held sessions on the 15th and 22nd of January. It was called on the request of the eighty-four Japanese members of the First Church, who desired to be set apart as a Japanese Congregational Church. The council had nearly enough moderators to make a small church. Dr. R. C. Brooks was the moderator on the 15th. Being unavoidably absent the 22nd, Dr. G. C. Adams served as moderator pro tem. until he had to cross the ferry to San Francisco, when Dr. Hopkins took the chair for the remainder of the afternoon session. As he had an engagement for the evening with his own Berkeley church, Rev. C. R. Brown presided at the public exercises of recognition in the evening. Rev. H. E. Jewett was elected scribe.

The council was composed of pastors and delegates of the Congregational churches of Oakland, the First and Park of Berkeley, the First and Chinese of San Francisco and Drs. McLean, Pond and Nash.

Mr. Naokatsu Kubushiro read a statement, giving the origin and development of the movement to transform this branch of the First Church into an independent Congregational church, with the articles of faith and covenant of the First Church adopted as their own.

Rev. Shinjiro Okubo, the pastor, made statements and answered questions.

The council voted unanimously to go forward and constitute and recognize the new church, putting on record two earnest requests, the first being that the proposed name be changed from the "Japanese Independent Church" to "Japanese Independent Congregational Church," it being the avowed intention of the new organization to apply for membership in the Bay Association of Congregational Churches. To this request Mr. Okubo replied that the church had already adopted the former name, but at their annual business meeting, soon to be held, they would give serious consideration to this request of the council.

A second request was that the new church might continue to cultivate spiritual relations with the First Congregational Church and with the other churches of our Congregational fellowship.

To this Mr. Okubo replied that this was their intention, and that it would give them great pleasure so to do.

At the evening service, which was largely attended by Japanese and Americans, the Scripture lesson was read by Mr. Wassa. Prayer was offered by Rev. S. Okubo, who also read the covenant in Japanese and received the members, constituting them into a Congregational Church.

An address in Japanese was given by Mr. N. Kubushiro. Addresses by Rev. W. C. Pond, D.D., and Rev. C. R. Brown were given and interpreted into Japanese by Mr. Kubushiro. Rev. Jee Gam, pastor of the Chinese church in San Francisco, pronounced the benediction.

The new church has acquired a valuable lot and funds are partially in hand for erecting a house of worship. The members have shown much courage, enthusiasm, self-denial and consecration in this movement so happily consummated. H. E. JEWETT, Scribe.

The Home.

BEATIN' THE DEVIL.

When a feller does a turn to you
What ain't jest exactly right;
Ef he takes a mean advantage
Underhanded, er at night,
Jest don't give him much attention,
An' don't worry 'bout it much,
Fer the devil's watchin' uv him—
Sort o' got him in his clutch.

Don't you git that silly notion
That what justice doesn't do,
You must take upon your shoulders
An' mete out that rogue his due;
While you're measurin' he'll be measurin'
Sort o' play you tit for tat—
Jest return him good for evil,
That's the way to pay him back.

Ef you want to beat somebody
Why, I'll tell you what to do;
Pay that feller back in kindness,
It will measure back to you;
An' the devil—poor old Satan—
Will quite likely that man lose;
That's the way to beat the devil—
You kin do it if you choose.

—D. E. Matson.

A WIFE'S MISTAKE.

"Isn't it terrible to think people should have to endure such misery?" said Ella Randal to her husband.

At a friend's house the previous night she had been introduced to the vicar of an East-end parish and had heard from him many sad stories relative to the existence of the very poor, which stories she had been relating to her husband.

"I should so like to do a little to brighten their lives," she pursued. "You wouldn't object to my helping Mr. Deane, would you, Lawrence?"

"No—o," he answered, rather hesitatingly. But Ella's mind was too occupied to notice his manner. He did not oppose her desire.

"I hope not," he rejoined gravely. "But my people say they never see you now, and mother informed me she had called twice and you were not at home."

"I told Emily if at any time your mother called when I was out, she was to be sure and ask her in to rest, and bring up tea for her," said Ella, deprecatingly.

"She came to see you, dearest, you know."

That was all she thought of just now, and she promptly settled to devote two mornings a week to her East-end work. Gradually, however, a greater portion of her time was encroached upon, till at length her husband remarked, "You mustn't overdo it, my dear."

"Oh! I am not likely to."

The young wife frowned a little.

"It would be wiser to write first and warn me of her intention."

"I understand that on the last occasion she had sent you a postcard."

"I don't think—" began Ella. Then a dull flush spread on her face. "I do believe there was a postcard,

but I didn't read it. I didn't even look to see who it was from. I was late in starting, and several circulars came by the same post. So I put them all away together, meaning to look them through at my leisure. Yes, here it is," added she, pulling open the drawer of her escritoire and from a collection of papers extracting the postcard in question.

"I'm so sorry," she ejaculated. "I will write and apologize."

"And ask her to come again. Better fix a day."

"Yes, certainly."

"One day next week."

Ella shook her head.

"Not next week. I'm engaged every day, positively."

Lawrence looked distressed, even displeased, but went on with his dinner in silence. The weeks and months slipped away, and because of the increasing demands of outside interests Ella was compelled to leave more and more of her home management in the hands of her servants.

One day she noticed that her husband had eaten scarcely any dinner.

"Are you not well?" she inquired.

"I don't feel hungry," was the reply, and his voice sounded limp and dull.

After dinner he lay back in an easy-chair with his eyes closed.

"Poor old boy!" remarked his wife, stooping to kiss him as she passed to her writing table; "does the head ache?"

"Yes, it does indeed. Will you play something gentle and soothing?"

"Not tonight, dear. I must get some letters written," she rejoined, taking up her pen. She was arranging the Summer treats for her Factory Girls' Guild, and her correspondence just now was very heavy.

Owing to this press of work she was up early the next morning, and had had her breakfast and was in the hall buttoning her gloves when her husband made his appearance.

"I'm so sorry I can't wait to pour out your coffee," she cried, waving her hand and opening the front door.

All manner of hindrances beset her during the day, and in consequence she was later than she had ever been before in returning home.

She let herself in with her latchkey, and was withdrawing it from the lock when her eyes fell upon the figure of a nurse in uniform coming along the hall.

For a moment amazement kept her quiet. Then fear smote her.

"Why are you here?" she demanded.

"Mr. Randal is ill, and I am the nurse in charge," was the composed reply.

Not a word in response did Ella speak as she darted to the staircase. But the woman barred her ascent.

"Mr. Randal will not know you. You had better see the doctor first," said she.

Ella's lips were dumb still, but she pushed past the nurse and ran fleetly up the stairs. As she gained the landing the bedroom door opened, and the doctor appeared.

"Go in and wait till I return," he said to the nurse, who was following close on Ella's heels. Then added to the latter: "I should like a few minutes' conversation with you, Mrs. Randal."

"What is the matter with my husband?" gasped Ella, directly she and the physician were alone.

"Blood-poisoning," answered he shortly.

He was a neighbor and held old-fashioned views on the obligations of married women.

"Is he very ill?" questioned Ella, and her face expressed such anguish that her companion's displeasure in a measure abated.

"Yes," he said more gently, "I regret to say he is very ill. He must have been unwell for some time. Have you not observed that he was out of health?"

Ella's face changed from white to red.

"I—I—" she stammered. Then added in a faltering tone, "He did yesterday complain of headache and of having no appetite."

"Poor fellow!" was the comment. And the young wife's heart contracted.

"Oh, you don't think he is going to die? Oh, doctor, save him, save him!" she implored.

"My dear young lady, believe me, I will do my best; but the issues of life and death are in higher hands than mine."

"The nurse—she is not wanted. I will do everything for him," cried Ella.

"Impossible," was the quick retort. "A case of this description requires constant care. One person alone cannot give it. You can help, of course, but other assistance is absolutely necessary. And now," he continued more kindly, "before you see your husband you must have some refreshment. You are overwrought, and I do not desire to have two patients on my hands."

He spoke with authority, and though it was a hard matter to eat and drink when her soul was sick with anxiety, yet she persevered, her one thought now being to fit herself for the task of nursing her husband.

Lawrence recovered, but his illness was long and tedious. How he had contracted it was a mystery, till one day Ella went into the kitchen to prepare some beef tea. And then the mystery was solved; for she found the cooking utensils in an unspeakably dirty condition.

Said Doctor Hurne when she told him of her discovery, "The wonder is that your husband was the only victim of your cook's culpable negligence."

"My cook's culpable negligence?" repeated Ella, remorsefully. "Say rather mine, doctor. I was so busy looking after other people's business that I grew careless of my own duties. Had Lawrence died it would have been my fault. Oh, I see it quite clearly, but, with God's help, I will never make such a mistake again."—London S. S. Times.

Young People.

A BOY AND A WOODCHUCK.

Teddy was sick in bed. The doctor had just come. Teddy could hear him talking with mamma in the next room.

"I can't persuade him to touch the milk," his mother was saying. "He never drinks it when he is well. What shall I do?"

Teddy listened eagerly for the answer. Dr. Huntington was such a kind, jolly man.

"Starve him to it!"

Teddy could hardly believe he heard aright. He

trusted his ears still less when the doctor walked, smiling, up to the bedside.

"How do you feel this morning?" he asked, taking Teddy's wrist in his cool hand.

"I haven't had anything to eat," whined the little boy. "I can't drink milk."

"You'd better try," said the doctor.

"I can't! Mayn't I have a cookie?"

"No."

"Or some bread and butter?"

"No."

"Why not?"

"Because milk is better for you."

"But I can't drink it!"

The physician was preparing a powder and did not reply.

Teddy wondered if he had heard.

"Did you ever hear the story of the little woodchuck?" Dr. Huntington looked up with merry eyes.

"No, sir," said Teddy. "What is it?"

"Well, it was this way," and the doctor seated himself comfortably in his chair. "There was once a little woodchuck that lived in a nice, deep hole with his mother. There was nothing he liked to do quite so well as to run around in the sunshine. At the other end of the lot there was a tall tree, and one morning the little woodchuck's mother said: 'Today you must learn to climb that tree. I cannot always be here to protect you, and, if a dog should catch you away from home, you'd be in a fine plight.'

"But the little woodchuck looked up the steep trunk, and said, 'Oh, I can't!'

"The next morning his mother said to him again: 'Today you must certainly learn to climb that tree!' But once more the little woodchuck answered, 'I can't! I can't!' and ran off to play in the sunshine.

It was not long before the mother went to visit a neighbor. The little woodchuck was having a glorious time, when all of sudden he heard a yelp, and there was a dog rushing toward him! He looked longingly at his home across the lot; but the dog was between—and he was coming nearer every second! The little woodchuck ran as hard as he could make his feet fly, but the dog ran faster. Just as he thought he couldn't run much farther, he came to the big tree. 'Dear me,' he gasped, 'I can't climb it!' And then because the dog was almost upon him, and because there wasn't anything else to do, the little woodchuck just scrambled up that tree—up, up, up, till he was out of the dog's reach! You see, he had to, and so he did!

"I hope tomorrow I shall find you a great deal better," and the doctor smiled a kind good-bye.

Teddy lay thinking, after his mother and Dr. Huntington had gone out.

"I wonder if I could," he thought. "I'm awfully hungry!" and he reached for the glass of milk on the table by his bed.

When his mother came back the glass was empty and Teddy was smiling contentedly among the pillows.—Emma C. Dowd, in Sunday School Times.

"Ruth," said the mother of a little miss who was entertaining a couple of small playmates, "why don't you play something instead of sitting still and looking miserable?"

Ruth: "We're playing we are grownup women making a call."—Chicago Daily News.

MOVEMENT FOR SUNDAY REST LAW

Dr. G. L. Tufts, of Portland, Ore., who is the District Secretary of the International Reform Bureau for the three Pacific Coast states, Idaho and Nevada, has taken up his headquarters for the time being at 1449 Franklin St., Oakland, California. For nearly five years he has been working in Oregon, Idaho and Washington in connection with great reform movements. He was a recognized leader in securing the excellent local option law for Oregon and in carrying prohibition in eight counties besides many precincts of other counties. The leading brewers of Portland predict that within four years there will not be a saloon left in the state.

Dr. Tufts was the author of the new Sunday rest law passed by the last legislature of Idaho and it was largely due to his efforts that the bill became a law. Dr. Wilbur F. Crafts, who is general superintendent of the Reform Bureau, has pronounced this the best Sunday law of any state in the Union. It is being well enforced and giving general satisfaction throughout the state. It provides for the closing of all unnecessary lines of business, saloons, theaters, race tracks, dance halls, circuses and shows, merry-go-rounds, bowling alleys, billiard and pool rooms, variety hall and such public amusements, with heavy penalties for the violation of the act and for officers who are derelict in its enforcement.

The committee appointed to inaugurate a movement in California to secure a similar law through the next legislature consists of Dr. E. D. McCreary and Bishop Wm. M. Bell of Berkeley, Bishop W. H. Moreland of Sacramento, Dr. H. H. McQuilken of San Jose, and Dr. A. F. Thomson of Gilroy. This committee invited Dr. Tufts, on account of his experience and success in such work, to take full charge of the campaign in this state. In response to this call he is on the ground ready to cooperate with pastors and churches.

AN AMERICAN GENTLEMAN AND THE JAPANESE PUPILS.

On the way to Tokyo, recently the Crown Prince of Korea stopped at the Kyoto Hotel in the city of Kyoto, Japan, and the pupils of the U-ye-ye-ma and Shin-mi-chi School of the city, formed themselves into a band of musicians and having taken a good position in front of the hotel, played splendidly in honor of the noted guest.

The Prince and some other foreigners came out on the porch to hear, among whom there was a gentleman from New York. This gentleman went to the office of the hotel and exchanged ten yen currency for copper coins; he then went up stairs and began to throw the money out to the boys, but they were amazed when they saw what had happened, and, having collected the coins, they brought them back to the gentleman, who said, "Why do you not keep them?" The boys all immediately replied, "We are pupils of the Grammar School and we do not want money and there is no reason why we should accept it."

The gentleman was greatly moved by this dignified reply of the Japanese

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pupils and having apologized for his impoliteness, he invited them to the dining-room where he offered some refreshments.

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